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OUR SUNDAY VISITOR

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GOD'S WAY IS THE ONLY RIGHT WAY

I

Why Throw Logic to the Winds?

Five-sixths of mankind believe in life after death, believe that happiness eternal is every man's destiny, but oh, how sadly they are divided on the all-important question:

How is everlasting happiness in Heaven to be attained?

A general answer, which must appeal to the common sense of everyone, might be stated thus: Heaven's reward is to be attained according to the terms of Him Who has prepared it and offers it.

The world is filled with illogical people when matters practical are concerned. People are logical theorists when dealing with others, but do not like to have others be so logical and consistent when dealing with them. They remind us of the man in the parable, who sought the cancellation of the debt which he owed to his master, and who went away forthwith to throttle the one who asked for the same consideration from him.

No one presumes that he could be a law to himself in respect of those to whom he owes allegiance here on earth, whether it be the state, or the head of the local community, or even his employer. He knows that he must conform himself to programs which are prepared for him. He would much prefer not to pay any taxes, but the State says that he must. He would prefer to be a bank president, but others will not favor him with that position. He would prefer to receive double the amount of remuneration for the work which he does for another, but it is not given to him. Yet, he understands the fairness of all this. He knows that the people of any nation, state, county, city, village, must be governed by law. He knows that citizenship entails obligations; that in organized society he is only a unit, and may not act independently of all others. He knows that he may not work for another unless invited, and subject to the terms imposed by the employer. He knows that any other policy would lead to chaos, whether in society or in business.

Why is he not equally logical and sensible when there is question of seeking a happy existence in the life to come? In relation to Almighty God he is the creature, and therefore by his very nature, dependent and subject; in relation to Almighty God he has no right to make laws, but only to obey them; in relation to Almighty God he holds the position of employee towards his employer, and therefore must look for remuneration only in accordance with the terms stipulated. The terms for salvation must be the same for all alike, and therefore all must work for it in accordance with a well-defined plan.

There is a saying "the world owes us a living"; but we know that this is not true in practice. The most we could expect from it is to be ushered to a state institution—and even there we would be under orders. We know that we attain unto preferment only by hard labor and struggle. Millions of people assume that God owes them Heaven, but He does not. The most He owes us is a chance for Heaven conditioned on the fulfillment of very definite terms. It is true that God makes the acquisition of Heaven comparatively easy when we take into account the glory and grandeur and the eternal character of it. But He owes it to His own infinite perfection to exact compliance with His demands—the same for His every child. God would cease to be God if He were indifferent towards the conduct of His creatures. He must love virtue and hate iniquity with all the power of His Being.

Heaven Is a Prize to Be Won

Holy Scripture represents Heaven as a prize to be won, and we all know that a prize is always offered in return for service rendered according to clearly stipulated conditions. Let us suppose that you came before a group of school children and offered a beautiful wrist watch to everyone who would work an arithmetic problem for you on the blackboard. Following your offer every child protested, and insisted that he and she would get the prize on their own conditions. One child declared that he would get the watch for spelling ten words for you; another child stipulated that she would get the watch for composing half a dozen sentences for you. You would at once perceive the unfairness of such procedure. You would tell the children that you do not owe the prize to any of them; that it rests with you to give it or to withhold it; that if you should decide to confer it, it is your place and not theirs to determine on what terms it will be awarded.

Again, let us suppose you are an employer of people. A man comes to you and declares that he intends to work for you; that he will keep your books, and that you are compelled to pay him $100.00 a week for his services. Would you not indignantly show him the door, because of his unwarranted and unreasonable attitude? You may employ him if you wish; and if you should employ him you and not he will determine what his remuneration should be.





"Through Jesus Christ, Our Lord," the second Adam, the supernatural way to supernatural bliss was reopened to mankind after having been closed by the official sin of the first Adam. The reopening of the road does not itself insure Heaven to the believer; he must tread this road, fighting, with the aid of God's graces, the many obstacles with which it is strewn. He must also follow the directions and accept the guidance of competent persons.

It must be clear, therefore, that people have no right to fashion their own religion, to dictate to the Almighty whether He will be served by them or not, or to decide the quality or quantity of the service they will render. Religion is made for man by God, and not by man for God.

It should be equally clear that the Almighty should want unity and harmony of service; that He should want every member of the human family to know Him aright, and to serve Him uniformly. If this be true, the prevalent notion that one religion is as good as another, or that it cannot matter whether a man has affiliation with any religion or not, is not defensible. Establish the fact that God actually made His will known to mankind, that He actually outlined a plan of salvation, and all people must look for salvation in accordance with it. What authority would you trust outside divine revelation for the attainment of eternal well-being? Whose opinion among thousands would you choose when so much is at stake?

II

A Little Knowledge Is a Dangerous Thing

We all believe in the adage that "a little knowledge is a dangerous thing." On this principle we should not be influenced in the slightest degree by men, otherwise educated, who have never specialized in the things of God, in the things of religion, in the things of the soul. In every country there are men, professors at universities, writers of books, politicians, scientists, who may be quite competent to speak in line with their professions, but who should be scorned when they pretend to give supreme court pronouncements on religious matters. These men, after going to school for many years, fill their libraries with books which deal with their specialty, and to become experts must never cease feeding their minds on data relating to their profession. But how can they also be proficient or specialists in matters relating to religion? What sort of soul education have they had? Not so much as a kindergarten, or a primary education, yet many of them presume to be others' teachers. Their souls have also been starved spiritually. They have remained away from religious instruction; they have given no encouragement to grace. Yet, because they are learned men otherwise, it is assumed that their judgment counts for much when they foolishly do give expression to religious views.

Just as we go to the astronomer and not to the politician to learn the facts about a new star, so we go to the Teacher commissioned by God himself for a knowledge of religious facts. We certainly should never think of going to H. G. Wells, or to Bertrand Russell, or to Arthur Brisbane, or to Sinclair Lewis, to Elmer Barnes, or to George Bernard Shaw, for a knowledge of such facts; and more particularly should we refrain from going to those who have an interest in destroying religion in the land. The number is not small of those who are attempting to do this, particularly through the printed word, and because it pays. They are aware that millions of the "unchurched", and millions more of the dishonest and immoral are more disposed to read their attacks on the Christian faith than they are to read defenses of it, simply because it is much easier for them to slip a little farther backward than to push forward and wage a fight against the "old man with his vices and concupiscenses."

Truth Is Independent of Our Attitude

A fundamental error of our age is to talk and write about "truth" as though it were subjective, and might, therefore, be contained in a hundred contradictory expressions. Truth is something fixed, something eternal, something objective. It remains what it was, no matter how many thousand conflicting opinions might be volunteered concerning it. Only recently a new planet was discovered. Yet it has existed in the firmament for thousands, or millions of years according to the scientists. It has existed as an objective thing without people knowing anything about it. The powerful telescope has brought it before the human eye, and the human mind now says "credo" to it. But it would remain an objective fact even if no person said "credo" to it. It would remain a very definite, fixed, *single thing* even if everybody expressed different opinions about it—and only one opinion would be right.

So also must religious truth be approached. It remains as it was originally revealed, by the Almighty, whether we know about it or not, whether we have different opinions about it or not. There can be only one correct opinion about it, and our only interest should be to ascertain the fact.

Human Nature Cannot Save Itself

At this time much is being written about the ability of human nature to save itself independently of any supernatural helps, and this teaching is being crystallized into a movement headed by Irving Babbitt of Harvard, Norman Forester, Rev. Charles Potter, Paul Elmer More, Harry Emerson Fosdick. These men are not in complete agreement, and therefore the religion of Humanism, which they advocate, is not very definite. Mr. Babbitt, for instance, believes in revelation and in the supernatural. However, he so emphasizes the dominance of man's free will that he believes that he could elevate himself to a high state of perfection by the right kind of choice in the exercise of his free will. Mr. More thinks that man can, by a sort of intuition, know what others learn by faith, and can by aiming high accomplish what Christianity teaches can be attained only through grace or supernatural helps.

The Rev. Dr. Fulton Sheen defines Humanism in its broad sense, as "an endeavor to have Christianity without Christ, godliness without God, and Christian hope without the promise of another life."

But if we bear in mind that our destiny is supernatural, it becomes clear that no man can reach it of his own power. A human being can never rise above the human unless lifted up by some higher power. Hence that teaching of Christ's faith becomes plausible which represents God as having invested the souls of Adam and Eve, His first creatures, with a supernatural life. He created them according to His own image and likeness, and elevated them from the position of mere creatures to that of adopted sons.

Holy Scripture tells us that our first parents forfeited this supernatural status when, put to the test, they disobeyed God. Faith teaches that human nature, which existed at that time solely in Adam and Eve, was on trial; that therefore, when they lost the supernatural status, their descendants were deprived of it at the time of their souls' creation. Faith also teaches, however, that the supernatural life of soul might be recovered by everyone on compliance with certain conditions, divinely imposed, but always in relation to the infinite reparation which was to be made by God Incarnate in the course of time.

Why Should Not a Second Adam Repair Injury Done by the First?

Christianity holds that nineteen centuries ago God became Incarnate by assuming a body and soul to His divinity, and that as the God-man He offered an infinite atonement for mankind's sin, while He paid the purchase price for the restoration of the supernatural life to the souls of men. Faith teaches that this supernatural life, even since the Atonement, is *not actually bestowed* on the soul at the moment of its creation, but that every soul may come into its possession by submitting to the rebirth which takes place in Baptism.

History offers proof sufficient that man has never attained to a proper knowledge of God, or of his religious duties by what might be determined natural religion. St. Paul assures us, and history supports his contention, that by pure reason, unaided by revelation, man could arrive at a knowledge of the existence of God, at a knowledge of the soul's immortality and at the general conviction that man is a dependent creature and therefore owes worship to the Creator.

But that pure reason cannot go beyond this is clear from the status of religion in pagan nations, whether of old or at the present time. Their people believe in a plurality of gods, who were not only antagonistic to one another, but were made the patrons of all sorts of vices. Hence those who acknowledged them could not have any definite standards of right and wrong, and particularly not of fixed and special duties to them.

In supernatural religion the nature and attributes of God are defined, as well as the special obligations of service and worship. Man accepts supernatural religion in the same manner he accepts nearly all his knowledge, namely, by faith. Even the scientist, who insists that he has arrived at correct conclusions, must begin with an act of faith. He has never seen an atom or an electron. He has never discovered one in his laboratory. He only knows that they exist. Practically everything which the child learns at school is accepted by faith; practically everything which you read in the daily newspaper you accept by faith.

We should, therefore, be predisposed to assume that

(Continued on Page Five)



"What fools we mortals be!" is especially true of the millions who are indifferent about the one thing which matters. Even the contemplation of bliss eternal behind the pearly gates should make one all aglow with enthusiasm; and the possibility of failure to reach it should stimulate everyone to inquire about the "how" and the "means."

Lay aside your apathy and your prejudices and do that for which you will eternally thank yourself.

See Catholic Hour Broadcast Stations on Following Page

FORT WAYNE DISTRICT NEWS

CORRESPONDENT:
Miss Helen May Irwin
Care Journal-Gazette
Fort Wayne, Indiana

St. Mary's Alumnae Welcomes Graduates

Alumnae Banquet at Community Center Attended by 120 Guests—Officers Are Elected.

St. Mary's Alumnae Association of St. Mary's school, Fort Wayne, held its annual banquet Sunday night, May 18, at the Catholic Community Center auditorium, 120 guests attending. Features of the delightful social function included the reception of seventeen new members of the class of 1930, admitted to the ranks of the alumnae; an address on "Loyalty to Alma Mater" by the Rev. George A. Hasser, rector of St. Mary's church, and annual election of officers.

Mrs. Bernadette Balmer, president of the alumnae, presided as toastmistress, and gave the opening address of welcome on the post prandial program. Miss Florence C. Ehinger of New Haven responded in behalf of the graduates. Miss Hilda App, vocalist, accompanied by Miss Agnes App, her sister, favored with a lovely solo and responded to an encore.

Father Hasser in his address felicitated the alumnae membership on the progress made and encouraged loyalty to the school. Miss Frieda Christman, violinist, entertained with selections, Miss Margaret Christman, her sister, accompanying on the piano.

The banquet tables were attractively decorated with roses and snapdragon in the class colors, yellow and white; also with candles in crystal holders. Father Hasser, the officers, graduates and committee, were seated at the speakers' table. There were twelve other tables each accommodating eight guests. Miss Hilda Baltes, Miss Clementine Hartman and Miss Helen Reitz formed the committee on arrangements. Retiring officers are: Mrs. Bernadette Balmer, president; Miss Margaret Deppen, vice-president; Miss Agneta Baker, secretary; and Miss Clara Ankenbruck, treasurer. They were succeeded in office by Miss Evelyn Voirol, Miss Margaret Monroe, Miss Eloise Derheimer and Miss Helen Smith.

The seventeen graduates admitted to membership were named in last week's account of St. Mary's commencement exercises.

Hold Precious Blood Field Program June 1

St. Vincent's Orphans' Home Grounds Center of Events—Committees Are Named.

Sunday, June 1, under the auspices of the Precious Blood Athletic Association, Fort Wayne, a field day program beginning at 10:30 a. m., is scheduled to be held on the grounds of St. Vincent's Orphans' Home. Athletic events for both children and adults are planned. Announcement is made that the affair is open to the public.

Joseph Hanga is general chairman; Jerome Kohrman, vice-chairman; Virgil Moser, secretary; Charles Henry, treasurer.

The program, awarding of prizes and the athletic events are under the direction of Fred Hueber, chairman; Anthony Bott, vice-chairman; Joseph Brown, Louis Uecker, Louis Roethele, Leslie Logan, Cornelius Sterling and Joseph Henry. Anthony Offerle is in charge of the children's program.

JAMES STREBIG, SENIOR, HONORED AT MARQUETTE

Fort Wayne Student Receives Set of Books Awarded for Journalistic Service

James Strebig, son of Mr. and Mrs. W. B. Strebig, 1418 Well street, Fort Wayne, an alumnus of Central Catholic high school, city, and a senior at Marquette University, Milwaukee, Wis., is announced as winner of the Father Danehy award offered by the Marquette Press club.

The recognition is given in honor of the priest who was dean of the College of Journalism at Marquette for 15 years and who was transferred from this institution to St. Mary's College, St. Marys, Kan., in 1928.

FIFTEEN ORPHANS RECEIVE FIRST HOLY COMMUNION

Sunday was a festive day at St. Vincent's Orphan home, Fort Wayne, diocesan institution for girls, where 15 received first holy Communion. Mass in the chapel was celebrated at 7:30 a. m. by the Rev. Francis A. Sheridan, chaplain, who also gave the sermon. The children in the class are as follows:

Helen Ashbaugh, Nellie Bacon, Dorothy Brown, Giovanni Brown, Rosa Brackfield, Rose Bigano, Eileen Duff, Bernice Fleck, Antonia Hernandez, Alicia Hernandez, Eleanor Pazencie, Vivian Strebig, Kathleen Sheehan, Dorothy Samuels and Gertrude Shea.

Through the generosity of benefactors an inviting dinner with extra treats for the children was served by the Poor Handmaids of Christ in charge of the institution. Candy was provided by Joseph Hutzell; cakes by the Kroger grocery company; ice cream by the Furnas company; soft drinks by the William Scheele & Sons bottling works.

The Sacrament of Confirmation will be administered by the Rt. Rev. John F. Noll, D. D., Bishop of Fort Wayne, to a large class of children at St. Vincent's home, Monday, June 16.

YOUNG PRIEST LEAVES FORT WAYNE HOSPITAL

The Rev. Charles Feltes, assistant at St. Patrick's church, Fort Wayne, who spent several weeks in St. Joseph's hospital, during an attack of double pneumonia, recently left the institution. Accompanied by the Rev. John G. Bennett, pastor of St. Joseph's church, Garrett, he later left for the home of his parents in Gary to convalesce before resuming his duties in Fort Wayne.

PRIEST IS RECOVERING FROM RECENT OPERATION

The Rev. Ambrose Kohne, a native of Decatur, Ind., and formerly assistant at Holy Angels' church, Gary, is a patient at St. Joseph's hospital, Fort Wayne, where he underwent an operation for appendicitis. His condition is reported as favorable.

ST. ANDREW'S PLAYERS GIVE COMEDY MAY 25-26

"Cyclone Sally," a highly entertaining three-act comedy by Eugene G. Hafer, will be presented Sunday and Monday nights, May 25-26, at St. Andrew's church hall, Fort Wayne. A cast of nine members of St. Andrew's Social and Dramatic club will appear in the production coached by Miss Mildred Kramer.

FIRST FORT WAYNE PAROCHIAL SCHOOL FIELD DAY HELD.

The first Fort Wayne Catholic parochial school field day was held in the Central Baseball league park Friday afternoon, under auspices of the Fort Wayne Catholic Community center. Ten schools took part.

The field meet was made possible through the training given in the Fort Wayne Catholic schools this year by members of the athletic staff of the Fort Wayne Catholic Community center. The directors so serving included Ed Stengle, George Ulrich and Mrs. Earl Rogers. Mr. Stengle is physical director of the institution, with Mr. Ullrich head of the boys' club and Mrs. Rogers, the girls'.

All schools finally appeared in a mass drill. The schools taking part were St. Mary's, St. Jude's, St. Joseph's, St. Vincent's Orphanage, St. Patrick's, St. Peter's, St. Hyacinth's, St. Andrew's, St. Paul's, and the Cathedral of the Immaculate Conception.

CATHEDRAL SODALITY ADMITS 19 CANDIDATES

Annual reception of candidates into the Sodality of the Blessed Virgin was the occasion of impressive services held Monday night at 7:45 o'clock at the Cathedral of the Immaculate Conception, Fort Wayne.

The majority of the 19 young ladies in the class are parish graduates in the academic and commercial courses at St. Augustine's academy, leaving school next month.

GEORGE LENK ELECTED HEAD OF SOPHOMORES

George G. Lenk, son of Mr. and Mrs. John Lenk, 1149 Grant Avenue, Fort Wayne, a freshman at St. Francis Xavier's College, Cincinnati, O., was elected president of the sophomore class at a recent class meeting. Lenk, a resident of Elet Hall, was victor in a stirring contest. George Lenk is an alumnus of Central Catholic High School, Fort Wayne, graduating with honors in June, 1929.

JAMES BUTLER FIRST IN JUNIOR ELOCUTION

James Butler, student at Central Catholic high school, Fort Wayne, placed first in the junior elocution contest held Thursday afternoon in the high school assembly room. As winner, the young man will receive the fine gold medal annually presented by the Rev. Thomas M. Conroy, rector of the Cathedral of the Immaculate Conception.

WOMEN'S COURT C. O. F. TO RECEIVE COMMUNION

Members of Antoinetta court No. 870, Women's Catholic Order of Foresters, will receive Holy Communion in a body at the 7:45 o'clock High Mass Sunday morning, June 1, at St. Mary's church, Fort Wayne. The Rev. George A. Hasser, rector of St. Mary's, will be celebrant of the Mass.

CLASSES AT DECATUR TO GRADUATE JUNE 6

Decatur Catholic high school and St. Joseph's grade school commencement exercises will be held in Decatur on Thursday, June 6. The Rev. John Bapst, pastor of St. Joseph's church, Bluffton, has accepted the invitation to give the address on this occasion. The Rev. Julius A. Seimetz, rector of St. Mary's church, Decatur, will confer the diplomas. Nineteen students of the high school will be honored, 16 receiving diplomas for the successful completion of the academic course, while three will receive two-year commercial certificates. Announcement is made that the commercial course will be discontinued after this year.

39 pupils will receive certificates for the completion of the grammar school course. It is one of the largest eighth grade classes in the history of the school.

The Rt. Rev. John F. Noll, D.D., Bishop of Fort Wayne, visited Decatur on Wednesday afternoon, May 14, and in the evening administered the sacrament of Confirmation at St. Mary's church. It was the first class confirmed in four years and included 233 children, besides a number of adults.

N. Y. Visitors Invited To Watch "Catholic Hour" Broadcasting

Washington.—Visitors to New York who are interested in witnessing the actual broadcasting of the "Catholic Hour" over a nation-wide network from Station WEAF may do so upon application to the offices of the National Broadcasting Company, 711 Fifth Ave., New York., or to the headquarters of the National Council of Catholic Men here, it was announced recently.

"At each Sunday evening's broadcast," said Charles F. Dolle, Executive Secretary of the National Council of Catholic Men, announcing the invitation, "the National Council of Catholic Men is privileged to reserve for its guests some 200 seats in the grand salon of Station WEAF. Admission to these broadcasts is by ticket only, and the guests are required to observe certain regulations. They must, for example, remain absolutely quiet. They must, moreover, be seated in the studio before the program begins and cannot leave until it is completed. However, they will be entirely compensated by the program they will see produced. The Choristers appear in cassock and surplice at each broadcast, and the manner in which the broadcast is worked out is most interesting.

"If readers of Catholic papers outside of New York know in advance that they are going to New York, and also know when they will be there, they can make application for tickets to the headquarters of the National Council of Catholic Men at 1314 Massachusetts Ave., N. W., in this city, and they will be sent. If this is impracticable, they may apply directly to the National Broadcasting Company offices upon their arrival in New York."

Governor Ritchie of Maryland to Address Verein On Jubilee

Baltimore, Md.—Governor Albert C. Ritchie of Maryland will be a principal speaker at the great mass meeting which is to be a feature of the diamond jubilee celebration and annual convention of The Catholic Central Verein of America and The Catholic Women's Union, to be held here on August 17 to 20.

Other speakers at the mass meeting will be Msgr. Dr. Joseph Och, President of the Papal College Josephinum in Columbus, O., and the Rev. Dr. A. J. Muench, President of St. Francis' Seminary, St. Francis, Wis. The convention will be held in the Knights of Columbus Home and the mass meeting will be held in Lyric Hall.

Preceding the Mass, the Rt. Rev. John M. McNamara, Auxiliary Bishop of Baltimore, will officiate at a Pontifical High Mass. The Rt. Rev. Joseph Rummel, Bishop of Omaha, will preach the sermon.

St. Mary's College to Confer Degrees On Class of Forty-five

(Continued from Page One)

Helen June Hoene, A. B., Duluth, Minn.; Helen Elizabeth Holthouse, A. B., Decatur, Indiana; Gertrude Elizabeth Hummel, A. B., Cincinnati, Ohio; Elizabeth Genevieve Kohl, A. B., Davenport, Iowa; Claire Esther Lyons, A. B., Chicago, Illinois; Jane Karpen, A. B., Michigan City, Ind.; Doris Karpen, A. B., Michigan City, Indiana; Thelma Cecelia Keyser, A. B., Elkhart, Ind.; Katherine Bertha Marwitz, A. B., Cleveland, O.; Winifred Marguerite Morris, A. B., Sharon, Wisconsin; Sarah McCaffrey, A. B., Pittsburg, Pa.; Elizabeth Genevieve O'Neil, A. B., South Bend, Indiana; Isabel Marie McCarthy, A. B., Davenport, Iowa.

Gertrude Mary Peters, B. S., Amarillo, Texas; Elizabeth Patricia Proctor, A. B., Elkhart, Indiana; Catherine Estelle Reeland, Glenn's Ferry, Idaho; Cecily Louise Reilly, B. S., Youngstown, Ohio; Alice Lenore Roche, A.B., Larium, Michigan; Virginia Annette Ruh, A. B., Mitchell, Kentucky; Elaine Mary Ryan, A. B., Chicago, Ill.

Edna Lorraine Shuster, A. B., Joliet, Illinois; Mary Elizabeth Shuster, A. B., Joliet, Illinois; Marjorie Claire Shinners, A. B., Dunkirk, New York; Katherine Beatrice Stanton, A. B., Shreveport, La.; Mary Bernard Swords, A. B., Nashville, Tenn.; Helen Florence Thompson, A. B., Chicago, Illinois; Martha Storrs Wheeler, A. B., Kankakee, Ill.; Elizabeth Catherine Whitlock, A. B., Chicago, Illinois; Cecelia Catherine Zimmer, B. F. A., Bay City, Michigan.

Academy Exercises June 2

Graduation exercises for 25 students of St. Mary's Academy will take place Monday morning, June 2.

"Catholic Instruction League" Completes Successful Year

(Continued from Page One)

are now attending special classes for First Holy Communion, which they will receive in their own parish churches on Decoration Day, May 30. Besides these children, several other Mexican children have been instructed by the Missionary Catechists, and admitted to the Sacraments during the past year.

Since March 1, 1930, the "Catholic Instruction League" has been supervised and directed by the Rev. Francis R. Nowak, Chaplain of St. Catherine's hospital.

The "Catholic Instruction League" will resume its activities next fall, and open classes October 1, having been again assured of financial support from the East Chicago Community Chest Fund.

Mrs. Ben Maginsky and Attorney Lester F. Murphy will aid Father Nowak in the organization work next year.

Sisters of the Congregation of Holy Cross To Observe Jubilee

(Continued from Page One)

Mary DeSales, who died less than two months ago. The death of this ninety-three year old religious severed the "last living link in the long chain stretching back to the days when St. Mary's began its phenomenal growth in the Michigan wilderness." Sister DeSales entered the community in 1853 a year before the Motherhouse was established in Indiana.

Fuzzyface—So you're a young man with both feet on the ground, eh? What do you do for a living?

Gayblade—I take orders from a man with both feet on the desk.

Etaoin: Why, I'm surprised to see you here. Why did you leave Boston?

Shrdlu: I just came down for a few days to read a book.

REQUIESCANT

In your charity pray for the repose of the souls of the following whose deaths have been announced to us since our last issue.

Mrs. Anna Stein, 73, Fort Wayne, May 14.
Andrew J. Huber, 69, Fort Wayne, May 13.
Paul Andorfer, 76, Fort Wayne, May 18.
William Krans, 53, Fort Wayne, May 18.
Mrs. Mary C. Edwards, 50, Fort Wayne, May 18.
Walter Slupicki, age 21, South Bend, May 16.
John Dorsch, age 67, Mishawaka, May 15.
Philip Lasoucia, age 60, South Bend, May 15.
Mrs. Josephin Niezpobzania, age 57, May 14.
Mary De Laurelle, age 16, Mishawaka, May 12.
Stanley Bolka, age 65, South Bend, May 13.
Mrs. Louise Edmond Lane, 83, Remington, May 15.
Nellie Murphy Flanagan, 51, Logansport, May 14.
John Bruck, Sr., Peru.
George H. Hays, Logansport.
Alaisa Bauman, 78, Logansport, May 14.

Huntington Knights Celebrate Anniversary

(Continued from Page One)

Secretary; Edward Martin as Treasurer; Herbert J. Zahn as Lecturer; John Dalton, now of Hammond, Ind., as Advocate; Daniel Broderick as Warden; Michael Becker as Inside Guard; Andrew Kauff as Outside Guard. John Neuer, Briney O'Connor and Patrick Gorman were elected as Trustees.

Concluding the meeting Father Quinlan addressed the Council, exhorting them to work in harmony and hold fast to the organization and expressed the hope that the Council be brought up to such an exalted standard that membership in Huntington Council No. 1014 would entitle any one to the distinguished name of "A Catholic Gentleman."

With this parting benediction from Huntington Council's first Chaplain the first meeting was adjourned.

Such was the auspicious start given Huntington Council.

The charter members of the Council were: John C. Allman, Henry E. Arnold, Herman M. Arnold, Oscar A. Baker, Joseph R. Bir, Charles L. Buchanan, Daniel J. Broderick, Michael J. Becker, Ferd J. Becker, Peter G. Bauer, Eugene L. Carey, Philip H. Crosby, John C. Crosby, Eugene J. Ehinger, Julius Ehinger, Herman B. Engle, John A. Dalton, Andrew J. Eisenhauer, Aloysius R. Ehinger, George Foster, Patrick Gorman, Nicholas Gorman, Joseph H. Herberg, John A. Kintz, John A. Kline, Felix J. Kindy, Edward J. Kindler, Daniel C. Moran, William P. Moran, Julius M. Martin, Edward M. Martin, Joseph A. McNally, Edward P. Murphy, Edward A. McNulty, Anthony Kauff, John Neuer, Brian O'Connor, William O'Laughlin, Martin H. Pfister, Reverend John R. Quinlan, Herman J. Stoffel, Andrew J. Saal, Francis Saal, Henry E. Sullivan, Jacob J. Stoffel, Theodore Torborg, Peter Ufheil, Charles A. Wolter, Herman S. Young, Edward O. Allman, Louis J. Buchheit, Francis J. Ehinger, J. Frederick Foster, Michael F. Hargrove, Francis J. Kindler, John McGourty, Dr. George M. O'Leary, George A. Stoffel, Julius A. Scheiber, Richard J. McGreevy, Jr., and John C. McGann.

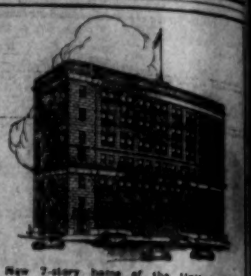
Edward L. Hearn was the Supreme Knight and Daniel Colwell was the Supreme Secretary at that time.

Dr. O'Leary served as Grand Knight from its institution in 1905 to January 1, 1907, when Theodore Torborg assumed the office for one term. Edwin F. Dirr was elected to the office, who died during his term, and Edward M. Martin was elected to fill the unexpired term as well as the following term. Eugene J. Ehinger was elected as Grand Knight for two successive terms, being followed by Johnson J. Paine for one term, when Eugene J. Ehinger was again elected for one term. Charles Fosselman, who died during 1928, was the next Grand Knight, and was followed by Herbert J. Zahn who served two successive terms and was succeeded by Charles Wolter, who has gone to his reward, for one term, when Daniel Broderick, who had served the Council many years as Warden, was elected as Grand Knight, he being followed by Richard J. McGreevy, Jr., who passed away in November of last year. "Dick," as he was more familiarly known, served three successive terms, when Eugene Zahm was elected for one term. Then Martin J. O'Malley was elected for two successive terms, being followed by Charles R. Miller for two successive terms and who is now serving his third term following one term served by Lee M. Bowers, who was the immediate successor of Charles Miller in 1928, and who was followed by our present District Deputy G. Donnelly Sullivan, when Charles R. Miller was again returned by an unanimous vote of the entire Council.

"Looking back over the twenty-five years and what has been accomplished," said the present Grand Knight, "we are certain Huntington Council will take its place in the forward ranks of the Order. The spotlight of public attention is trained, with fierce intensity, upon the doings of the Order. There are times when our slightest defects are greatly magnified and those who are unfriendly to our Order do not hesitate to advertise their discoveries, which clearly indicates, were we not in the field as an organization, there would be no hesitation on the part of those unfriendly to the Church and the Parochial School to assail and slander the Church and Clergy, and we are certain when Huntington Council arranges for the fiftieth anniversary of its institution that fact will be more clear to each and every member of the Knights of Columbus than perhaps we fully realize today.

"If, as has often been said, 'The first hundred years are the hardest,' then perhaps we have only begun the march. However, for the future we hold no fear, for we expect twenty-five years hence to render an accounting more easily and to such an exalted standard that each and every member of Huntington Council has been entitled to that distinguished name of a 'Catholic Gentleman,' for which our first Chaplain admonished the membership to strive on that memorable day of the institution of Huntington Council May 28, 1905."

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...OD'S WAY IS THE ONLY RIGHT WAY

(Continued from Page Three)

...s taught us much about Himself and about our du-... Him, and that He expects us to accept this ...dge by faith; by such childlike faith as is imposed ...school teacher, in the expert physician or surgeon, ...captain who pilots the boat over the rough seas to ...port in Europe or South America.

What Is Faith?

..., not only is revelation supernatural, but the ac-...e of this revelation from God or from the teaching ...ity which He has left in this world must be a super-...l act in order to be meritorious. The Christian re-...defines faith as a supernatural virtue by which we ... what Almighty God has revealed, not because it ...s to our reason, but because the God Who has made ...velation could not be deceived Himself, and could ...ceive us. There are numerous people in this world, ...om the revelation of God makes a very strong ap-...ut who withhold their submission from Him. They ...ot received the supernatural gift of faith, because ...ave sought it rather by their study and investiga-...han by prayer. Being a supernatural thing it must ...directly from God. It has always been taught in the ...ian Church that the gift of faith is infused by the ...ion of Baptism which brings the supernatural life ...soul in the first instance.

...does not act sincerely who refuses to accept the ...evelation of God because it contains much of mys-... He should rather expect to find mystery in the ...natural order, particularly since the natural order ...of mystery, to which he does not hesitate to bow in ...ssion. The wisest ones in this world will readily ...s that there is far more in the natural order which ...do not comprehend than there is of the comprehen-

...rist referred to the supernatural assistance which ...needs for Heavenly merit when He declared: "With-...e you can do nothing." St. Paul referred to the pow-... supernatural assistance for Heavenly merit when ...clared: "I can do all things in Him that strength-... me."

...eft of the supernatural life, a man can earn nothing ...atural merit when he does good and avoids evil. By ...al goodness he cannot "lay up for himself treasures ...aven." While he lives in the natural order the best ... works can have a value only commensurate with ...order. When he lives in the supernatural order, and ...from supernatural motives, all the good works which ...rforms, and all the evil which he avoids, have a sup-...ural value, and are therefore meritorious of reward ...eaven.

What Does "Supernatural" Mean?

... we need to state more than this fact in order to ... home conviction to you? If the reasonableness of ...upernatural be not apparent, it is because most peo-...ave an incorrect conception of what it is. When ... read about the "supernatural," they immediately ... of miracles or of palpable direct communication be-...n God and the individual. Now while miracles be-... to the supernatural order, because they can be per-...ed only by the power of God, we usually do not refer ...em when we speak about the supernatural. Even ...re itself originated in the supernatural since it can ...raced back to God ultimately, as everyone, including ...volutionist, must grant.

...t who is there who will deny that eternal bliss is ...rnatural? And is not every immortal being destined ...eternal bliss? If so, then every human being is des-...d for a supernatural life beyond the grave. Grant all ...—and who could honestly deny it?—the means to that ...ny must be of the same nature as the destiny itself:

...hen we speak of the supernatural in religion, we mean, first of all, the possession of a revelation from the Almighty, which guarantees both correctness of belief and certainty concerning the demands made by the Creator on the creature for the attainment of bliss eternal. We mean, secondly, that supernatural condition of soul which elevates the human being to union with the Creator. We mean, thirdly, the helps of a supernatural character which God has left with an Institution for the maintenance and promotion of this union with God, and even for restoration of such union in case it should be severed by serious sin. We might say we mean, fourthly, that supernatural enlightment of the mind and that assistance of the will, which the Almighty imparts directly to the individual for the avoidance of evil and the performance of good. It was the prevalent belief of all Christendom for centuries that the Son of God not only elevated human nature as such when He united it to His divinity in the Incarnation, but that He left with the world provision for the union of every individual with His God in what is known as the sacramental system entrusted to His Church.

Religion Was Never Known Except as "Organized"

Religion was never understood by the people of any nation as dissociated from an organization or system. It is only in these latter days that we hear of a distinction between Christianity and churchianity. It has always been assumed that the whole human family should acknowledge, serve and worship God "with one heart and one mind;" that all should be members of "one flock under one shepherd." It has always been believed that the Almighty made a revelation of His will, whether through Abraham, through Moses, through Christ, through Buddha, through Mohammed, through Joe Smith. Religion has always existed as a system, whether in Judaism, in the Roman or Grecian Empires, in China, Japan, in India, in Christianity, in the Ottoman or Mohammendan world, in its established forms in England, Germany, Russia and other countries.

Religion was always, therefore, very definite in organization, in its confessions of faith, in its practices. But today, in the so-called Protestant countries, there is a drift from organized religion and, therefore, from religion itself. The theory of private judgment is basically responsible for this, yet day after day we read and hear that a life built on certain Christian principles is equally acceptable to God as a religious life pursued in harmony with, and under the direction of a religious system which claims God Himself as its Founder.

This new departure is due to one of several situations:

(1) The man who has been outside of organized religion, and watches it as an interested outsider, observes irreconcilable conflicts between the different organized forms; he cannot fail to note their mutually contradictory teachings; it is clear to him that multitudes could not give an explanation or reason why they are what they are. Hence he cannot comprehend how his doubts would be settled; how conviction could be brought home to him, how peace could become his possession if he identified himself with one or other religious sect.

(2) This same man observes that most of the churchmen who fall under his observation do not seem to know their own mind; he does not see unity of belief in the same denomination; he notes that their spokesmen do not emphasize, if they do not altogether repudiate, the supernatural, and hence theirs cannot be more than human institutions engaged in social uplift or the reformation of people through political effort. He cannot harmonize this situation with the divine origin and divine guidance claimed by the several religious systems, and therefore he feels just as secure outside as in.

(3) The majority of those who are not allied with organized Christianity have never given much consideration to the one form of the Christian religion which has unity and harmony of belief and practice, whose existence is world-wide, which does claim divine guidance, which is the mother Church of all, in whose ranks all Christians in the world were enrolled as members for many centuries, which can trace its origin back to the very days of Christianity's Founder. These facts about the Catholic Church are patent to people in countries where her members predominate, and hence the Protestant sects elicit little interest from them. In countries like our own, or like England and Germany, where Catholics constitute a small minority, where a popular prejudice against their organization is outstanding, where the impression prevails that many points of Catholic teaching are unreasonable, and that Catholic worship consists of mere ceremonial, where the notion is entertained that the profession of the Catholic faith and the exercise of American citizenship are incompatible, where the literature of the day is anti-Catholic in spirit, where, for these reasons, the Catholic faith is very unpopular—the claims of the oldest religion in Christendom are not investigated.

(4) Of course, there are many who have studied history, who are conversant with the fact that Catholicism is nineteen centuries old, with a following today exceeding that of all other forms of Christianity by 100,000,000. They are aware that the Catholic Church knows her own mind and is never hesitant about speaking it clearly. But they haven't the courage to confer with her because of the spiritual exactions she makes of her members. She will not tolerate in her fold those, who, having once been validly married, have secured a divorce and have married a second time—and the country is full of such persons. Unfortunately they cannot become Catholics without submitting to the test exacted of Herod by John the Baptist. She will not admit to her Sacraments those who are habitually given to any immoral or dishonest practice, who will not make restitution of ill-gotten gain. She requires faithful attendance at divine worship every Sunday of the year. She requires her people to get down on their knees after sinning, acknowledge their guilt and promise amendment. These demands are all admired by the outsider, but he prefers not to subject himself to them as yet.

Not Doctrine, But Lack of Good Will, Deters People

It is not the doctrinal teaching of the Catholic Church which keeps these people out of her fold. In all other matters they want conviction and readily accept the seemingly incredible. They know that God Himself has promulgated laws which bind the consciences of men; they know that morality can have no sound foundation without definite teaching; they know that when doctrines are imperfectly believed, as they are by the generality of people in the United States, the moral results are anything but encouraging; they know that Pascal was right when he declared: "If the axioms of mathematics imposed a moral obligation man would doubt them if not reject them."

Do you belong to this class? Remember what our Divine Savior said to a man who was not ready to divide his attention between the things of this world and the things of the world to come: "This night thy soul shall be required of thee."

The pride of man's intellect and the exactions of his passions are the two principal hindrances to the investigation of the claims of the Catholic Church. They prompt man to procrastinate the tendering of his submission. It was this pride of intellect which caused the fall of Lucifer and his followers, which caused the fall of Adam and Eve. They themselves would be their own gods, they "would not serve." It is not surprising, therefore, that the descendants of Adam should exhibit the same traits. This pride of intellect summons God and His Church before its tribunal and passes judgment on them. People do not trust their own judgment in anything else of importance. They consult others before investing their money; they seek the advice of experts in different fields. Yet they will not listen to God Himself speaking in their interest; they will not submit their feeble intelligence to His infinite intelligence.

You must live for the soul, for your eternal welfare. The virtues which you admire in others you must practice yourself.

A SUMMARY

One bereft of physical life cannot act at all; one bereft of supernatural life cannot act supernaturally. But man must act supernaturally if he would hope to reach his supernatural destiny. Supernatural life is imparted in the first instance by the divinely appointed ordinance of Baptism, through which Christ says man is "born again" of the Holy Ghost. But a man does not baptize himself.

Man must be taught about God, about his duties, about the terms of salvation. But this instruction must be imparted by another.

Man must be guided, directed and assisted by supernatural helps. But he is not to be his own guide, and the supernatural things must be dispensed to him by others.

Just as God Himself does not baptize the individual directly, neither does He instruct him nor dispense His means of grace directly.

It need not be stated that no man, uncommissioned, may presume to act in the name of God. The teacher who instructs your child in school does not do so without a commission; he or she is engaged for the purpose by a Board with full authority to act. The physician, who guides and directs you along the way of health, may not do so uncommissioned or unauthorized. He must be properly licensed and officially recognized for such guidance.

Now just as the conduct of secular education is the function of the state or of some sort of government, even if it be only a local government; just as the lawyer and the physician must have a commission from some authority centered in some sort of government, so evidently must the "minister of Christ and dispenser of the mysteries of God." He must have a commission, delegation, and must be able to prove it, or who would entrust his eternal salvation to him? Christ came to be the "way, the truth and the (supernatural) life" for man, but He was to reach people through His Kingdom vitalized supernaturally by the Holy Ghost and functioning through duly commissioned men.

Too much emphasis cannot be laid on this fact, which is overlooked entirely by those who claim that they can attain unto salvation by their own efforts, independently of the religion of which God Himself is the Author.

Why is it not clear to people that there should be an organized society in this world for the promotion of the eternal well-being of man, just as there is an organized society for the promotion of the temporal well-being of man?

Just as the state is constituted of a large number of individuals united for a common purpose, under a common authority, so should there be a spiritual kingdom in which the same individuals are united for the pursuit of an eternal destiny under a common authority.

Just as a high degree of material civilization itself is not attainable outside of a well-ordered state, so, it would seem, a high degree of spiritual civilization would not be attainable outside a well-ordered religious system.

Faith teaches that even human society has divine approbation, and that its rulers represent Almighty God in the legitimate authority they exercise. Now the Kingdom of Christ in this world is of direct divine institution, and its teaching body was directly and expressly commissioned to represent its Founder. Its accredited representatives were empowered, and delegated, to administer supernatural things in order that man's higher life, the supernatural life, might be promoted in relation to his eternal salvation.

Bureau of Information

...hy do you discourage the ... from reading the Scrip-...s?

...ou assume that Catholics do ...ourage the laity from reading the Scriptures, and to us this ...vidence that you have never ...stigated the Catholic posi-... as presented by a Catholic ... is able to speak for his Church. The average non-Catholic obtains his notion about this matter from teachers who are not properly informed, and they in turn teach as they do about this matter because they confuse two things. The Catholic Church maintains that the Bible is not the only source of faith, and that people are not to receive their faith by private interpretation of the Scriptures. But this does not mean that the Catholic Church does not hold the Holy Sciptures in high regard and urge the reading of the same. We are sure that no Church holds the Bible in one-half the esteem that the Catholic Church does. She has never allowed people to tamper with the Holy Scriptures either by adding to or taking from. She not only is the author of the canon of Holy Scriptures, or of the Bible as the world received it from her in the sixteenth century, but all through the early and late middle ages, she had hundreds of her sons devoting their lives to the copying of the Bible from Genesis to Revelations, in order that the same might be more widely circulated. You must remember that the art of printing was not invented until the fifteenth century and that all copies of the Bible were in handwriting prior to that time. If any individual wanted a copy of the Bible, he had to copy it from beginning to end by hand.

The Church offers special spiritual blessings to the Catholic laity who read from the Holy Scripture fifteen minutes or more every day. A portion of Holy Scripture is read to the people every time they attend services on Sunday; the Mass is made up largely from Holy Scripture; the priest's Breviary from which he must pray every day, is almost all Scripture, and the office is so arranged that every priest covers the whole Bible once a year.

Summarizing, let me say that the Catholic Church urges her people to read the Bible for a strengthening of the faith, as a means of communing with Almighty God, but not as a means of *finding* their faith. There is simply consistency between Catholic profession and practice. Other churches which claim that people should read the Bible in order to find their faith do not expect that this is going to be done in practice. More people read the Bible as members of a religious denomination, *after* having found their faith, or after inheriting their faith, than there are who read it in order to find the way to some particular religious organization.

What is the significance of the Easter egg?

Its significance is very weighty as well as interesting. Through the shell of the egg comes life; it represents the tomb of Christ, through which, though closed, emerged life immortal, proving His own divinity and guaranteeing our own immortality.

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POETRY IN COURT

"Go home and forget your difficulties," Judge Sabbath of Chicago told a couple seeking divorce. As they left arm-in-arm the judge quoted:

A little more kindness, a little less creed
A little more giving, a little less greed,
A little more smile, a little less frown,
A little less kicking a man when he's down.
A little more "we," a little less "I"
A little more laugh, a little less cry
A few more flowers on the path of life
And less on graves at the end of the strife.

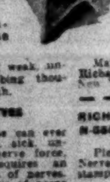
BALDNESS

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"Take this," the doctor said kindly, and he handed the patient a pill box.

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...ur sleep disturbed by troubled ...ams?
... you spells of irritability?
... you often gloomy and pessi-...tic?
...ou suffer from heart palpita-...n, cold sweats, ringing in the ...s, dizzy spells?

...e are only a few of the signs of weak, un-... nerves that are steadily robbing thou-... of people of their youth and health.

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...tonic or magic system of exercise can ever ... the health and vigor to weak, sick, un-...d nerves. To regenerate lost nerve force, ...ld up strong, sound nerves, requires an ...nding of the action and abuses of nerves, ... a knowledge of the natural laws of nerve ..., of mental and physical relaxation, and ... metabolism. And it is only through the ...tion of these laws that stubborn cases of ... Exhaustion can be overcome. These signs ...e exhaustion are produced as a result of ..., intense concentration, excesses and vices ...d pace at which we are traveling is wreck-... entire Nervous Organization.

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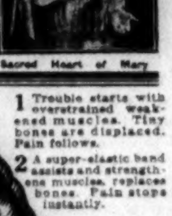


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HUNTINGTON, INDIANA, MAY 25, 1930

BISHOP'S HOUSE
1415 West Washington Blvd.
Fort Wayne, Indiana

December 25, 1929.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly, and your Bishop offers his Mass, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week as I address you, I am

Yours paternally in Christ,

+ John Francis Noll
Bp. of Ft. Wayne

WHAT IS A TEXT BOOK FOR?

The effects of the banning of "Modern History" from the New York public schools are still noisy. The Teachers Union recently added its protest to those already recorded. The protest reads as follows:

"The executive board of the Teachers' Union contains several enlightened and highly competent high school teachers of history. It is their opinion that the Hayes and Moon 'Modern History' is a well organized product of the finest scholarship, that it is liberal and intelligent in its interpretation of historical movements, and that it manifests a broad international outlook in dealing with European civilization.

"The Board of Education should realize that this book has been on the New York City supply list for seven years. During that time probably hundreds of teachers have taught from this text and thousands of children have studied it. Doubtless many parents have read portions of it and apparently have voiced no protest. Yet on the face of the record of use such as this, one or two school officials become panicky and commit the error of censoring a book because of one reiterated complaint.

"It is the opinion of the Teachers' Union that the occasion is one for public apology on the part of the Board of Education, pending the granting of a public hearing by the board on the issues involved."

The protest was signed by Henry L. Linville, president of the Teachers' Union, who also was one of the signers of the recent protest of the American Civil Liberties Union against the expurgation of the text book.

Acting Superintendent of Schools Harold G. Campbell reports that it is still the intention of the School Board to ask to have the textbook revised "to eliminate religious, political and economic objections."

This attitude of the School Board is what arouses such vehement protest. It conveys the impression that a textbook of history must take into account the prejudices of the people whose children use it, rather than impart an unbiased version of what the best historians regard as the truth about history.

The worst evil in government and in society generally is the tendency to feed the prejudices of groups. Governments must cater to the likes and dislikes of the majority, and in so doing often become guilty of rank injustice to a minority. But when there is question of education all other considerations should be subordinated to truth.

A WORD TO PARENTS

Vacation time, which is just around the corner, brings a perplexing problem to conscientious parents. During the months of the school term the teachers shared parental responsibility. During the hours of school the parents' minds were at rest for they knew that their children were occupied and carefully guarded. Moreover, the very thought of discipline, of supervised study and play, brought a feeling of ease to parents because they knew that their children were in safe keeping.

But quite the opposite is true, at least in most instances, during vacation. Children do less studying and less reading at least of a serious educational nature. Few children have the advantage of supervised play. As a consequence a greater responsibility is thrown upon parents during vacation than during the school term.

Great as the physical danger may be, there is an even greater, and more serious danger to the spiritual life of the child. Bad companionship, the reading of improper books, the attendance of suggestive plays, ofttimes bring havoc to children and may undo the good that parents and teachers have accomplished during the hours of school.

It is evident that children must have recreation; they must play and they should have their share of wholesome amusement. Good parents realize the needs of their children, but they further realize their added responsibility. Good, conscientious parents, who really love their children, will take the proper precautions to protect them against the evil of bad associations, whether with other children or with books, or movies, or any other agencies that might do them harm. Catholic parents must realize the need of instilling in the minds of their children a love for their Saviour that will prompt them to assist at Mass regularly and to receive the Sacraments frequently.

In the epistle of St. James, Chapter first, verse the twenty-sixth, we read these thought-providing words: "And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain."

Have you ordered a subscription, for OUR SUNDAY VISITOR, sent to some friend? Are you doing all you means permit, to instruct others in Catholic teaching? If you have not been as solicitous for the spiritual welfare of others as you should have been, then order, today, a subscription to OUR SUNDAY VISITOR.

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(From the Official Publication of the National Council of Catholic Men)

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5:00 to 6:00 Eastern Standard Time. 6:00 to 7:00 Eastern Daylight Saving Time.
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3:00 to 4:00 Mountain Time. 2:00 to 3:00 Pacific Time.

When Social Barriers Break Down

A Traveller Describes Mass On Board Ship.

By G. Bingham

Proud and beautiful our swift ship skimmed over the Atlantic, out into the West. On and on our ship must go until the Great Canadian northland is before us, and then on to Boston.

Europe lies behind—Europe that so long embodied the heaven and earth, the empires and the dreams of countless millions, but beyond lies the new world, the young world that is built out of the experience, the ideals and the hopes of the old.

Every sensation, from pleasure to indifference, from excitement to pain, every smile and tear that has been known to man since first he learned to journey afar, might be found among our travellers. Hopes for the future, however, were bright, and long, merry laughter was not wanting.

The Notice

There is so little to do aboard a ship that the most "minor things of life excite absorbing interest. A passing ship, tramp trawler, or stately battleship, will bring the whole ship's company running to the side. Likewise there is the most profound attention paid to the various announcements that decorate the ship's notice board daily. Three times we read these notices every day. They appeared to be a stereotyped succession of concerts, dances, and recitals until one evening we found a small card inscribed, "There will be services for Roman Catholics in the dining room tomorrow morning at 7 a. m."

The four corners of the earth appeared to have sent representatives to our cabins, and outside of diplomatic conferences a more truly international gathering rarely met. "Surely," I thought, "our creeds will vary as much as our nationalities and Mass can attract only a sparse congregation!"

Morning at Sea

Morning came. Morning at sea is wonderful. The vast spaces above, about, beneath, the silence that waves cannot interrupt, the overwhelming changelessness, the natural virginity of the sea, all mould an environment that thrills the human soul strangely and familiarly. This is truly the House of God, unsullied by the hand of man, wherein this unblemished, this unspotted, Supreme Oblation may be fittingly offered here. Here, in Dante's words

"The tumult of the time disconsolate
To inarticulate murmurs dies away,
While the eternal ages watch and wait."

When the hour for Mass arrived, the dining saloon, contrary to all my expectations, was almost full. The social barrier between the cabins withered as speedily as the national isolation that heretofore made each group of passengers uninterested in the other.

"Colour Line" Fades

Every man and woman entering that large room must have thought: "Here are my comrades, my fellow Catholics." The English lost their cool reserve, the German their loftiness, the Americans their nervous hurry, the French ceased to talk, the Irish became serious, and even the "colour line" faded, for here, in an improvised chapel, before a rough altar, these children of far-flung nations and races became brothers and fellow pilgrims in the shadow of the Cross.

The priest was an American: the server an Irish emigrant boy. Side by side knelt rich and poor, young and old; wealthy Americans, Canadians, French; European women from remote provinces with tight shawl-wrapped heads, a giant Scandanavian; English, Irish, Spanish, Italians; a few families of Bavarians, a Polish Jesuit, a coloured seaman, many whose nationalities I could not define. Between us, no tongue was common, and few understood the Latin prayers at the altar, but the Mysteries were known to all and inspired in many hearts the deepest and most beautiful emotions that man is privileged to experience.

Universality of the Church

On this same ocean track, and to the North and South, for hundreds of years this selfsame sacrifice has been offered. Here, Columbus prayed that his quest might be successful and that the new land he sought might glorify God as he did, and become a mighty pillar to His Church. Over these waters passed the priests and the missionaries who led the vanguard of civilization into the West. "Not a cape was turned, not a river entered," says Bancroft, the historian, "that one of them did not lead the way."

These priests, celebrating these same mysteries, led our forefathers in all their endeavours. From this sacrifice, the pioneer explorers drew their strength, their confidence and their hope, just as it gives renewed hope to these ocean wayfarers today.

To many, America is a strange country, as it was to Columbus; but the Church of God is with them always. It follows the pilgrim from his home, however remote, and supports him in trial.

The tabernacle Host is the only Friend that is always with us, going by our side in joy and in tribulation, by land and sea, in death and in life for ever.

generally rate their work not too high but too low. They ought to recall that in their labor there is not only bodily effort but soul effort, something spiritual and higher, that cannot be rewarded with money alone. Yea, they ought to bear in mind that as soon as to the bodily work there is added the good intention, the value of the work grows into infinity, and that from this moment it bears its best reward within itself, ennobled by the consciousness that it is performed not in the service of man, but in the service of the highest Lord and Creator of all things. This value and reward depend untimately upon the worker himself and not upon exterior conditions. And upon him, too, it will depend, to what degree his work, in virtue of this intrinsic value, shall exert a liberating, uplifting, wholesome and beneficial effect upon himself.

The Magnificat

The life of Our Blessed Mother teaches us the beauty and surpassing excellence of the spirit of faith. Her life was ever energized by faith. Hence she performed all her actions, howsoever lowly and obscure, illumined by the spirit of faith. She knew that the faithful performance of these obscure and ordinary tasks rendered her pleasing to her Divine Son and to the Eternal Father. The Fathers of the Church regard her as pre-eminently the type of faith. She was the lowly maid of Judea and yet she sang that inspiring canticle, the Magnificat, which tells of her own greatness, that canticle which has resounded for nigh two thousand years, accompanied by all the beauty and solemnity of our Catholic liturgy in the great Cathedrals of Europe as well as in the humble village church,—that canticle which tells of her surpassing dignity among all the daughters of Eve, and how dared that little humble maid, she who fled from the sight of men, and who was found at prayer in her abode by the heavenly messenger coming to announce her dignity as the Mother of the Saviour,—how dared she sing that song, which stands foremost amongst the songs that have ever fallen from the lips of men?

Ah! Faith, the spirit of faith, taught her the wonderful mysteries that were to be accomplished through her humble self. She recognized by means of her intellect, enlightened by faith, the grandeur of the mystery of the Redemption to be wrought through her.

And so through all her life we find Mary such an exemplar of living faith. On the faith of Mary in the words of the angel depended our Redemption, and Mary believed the seemingly unbelievable with an almost incomprehensible faith; she believed the wonderful message with an equally wonderful faith. For according to the words of the announcing angel she was to believe that she—the humblest of women—was that illustrious one, who was to tread upon the head of the old serpent. And Mary the humble maid believed it.

Learn from the Mother of God

Hence if any one desire to know how both contempt and respect for self, humility and just pride, may dwell together in the Christian heart, he will find the secret in that canticle of the Magnificat: "The Lord hath looked upon the humility of His handmaid—He that is mighty hath done great things for me." The spirit of faith teaches me my true grandeur and my true nobility. This grandeur and nobility consist in being a child of God by sanctifying grace. It does not consist in external accomplishments which pass away, in the possession of worldly pomp and circumstance which may surround a person today and be absent tomorrow. The spirit of faith prevents me from misunderstanding my real dignity and seeking it where it cannot be found. This nobility, of which I may be justly proud, consists in the supernatural state to which God has elevated me in the life of grace, preparing me for the life of glory and a participation in the divine nature (divinae consortes naturae, 2 Pet. 1, 4).

The Spirit of Faith is a Source of Happiness

By the Rev. Albert Muntsch, S. J.

THE lack of faith, of religious faith, of faith in the lasting worth and value of virtuous, God-fearing lives is responsible for much of the unrest and dissatisfaction among people today. Many persons attach too much importance to mere external success, to worldly pomp and circumstance, to the work and position that bring them into public notice and cause them to be regarded as greater and more distinguished than their fellowmen. They forget that the "average man" may also put spirit and a splendid energy and wholeheartedness into his everyday tasks, which lend them a value and beauty, that shallow minds fail to see. Those on the other hand who always strive for the empty prizes of life, for the notice of men, and the glitter that for a brief space accompanies "success," may after a little while, be cast back upon themselves, be slighted by their friends and be bereft of the applause that once soothed their vain ambition. For uncertain and fickle is the frivolous world in the rewards dealt out to its votaries.

Persons, deceived by the gloss and notoriety that sometimes accompany the vain strivings of worldlings, are apt to forget the value of little things well done and performed with a worthy purpose or intention. There are but few careers that most of the time keep men in the full glare of public favor and approval. For to almost all persons life is, after all, composed of a series of humdrum duties, of a succession of seemingly unimportant tasks. Whether it be the artist in his studio, the captain of industry in his office, the toiler in the work-shop, or the mother in her home—the lives of these must be made successful by the wise use of the flying moments. Not one moment of itself is great or resplendent. It is rather the sum and collective value of these moments, well spent in little things, that lend dignity and distinction to human lives.

This is especially true of work performed by the toiler in the workshop and of the lives of the poor and humble of Christ's flock. These should remember that people of their class

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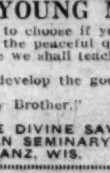
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EWS FROM OUR DIOCESE

OUTSIDE OF FORT WAYNE

SOUTH BEND

CORRESPONDENT:
Miss Millie McLaughlin
232 Monroe St.,
Hart, Indiana

th Bend Hospital Graduates Nurses

duation exercises for twelve rses of St. Joseph's hospi- South Bend, were held Thursday ing, May 22, in the Little Flower el of the hospital.

e Rev. Charles Miltner, C.S.C., of the college of arts and letters ead of the department of philo- y of Notre Dame, delivered the ncement address and the Rt. Msgr. John Osadnik, rector of St. ert's church, South Bend, pre- d the diplomas.

reception and ... program wed later in the evening at the s' apartment. Solemn High Mass 30 and a breakfast for the nurses ed the morning program. Other ncement week festivities in- d a banquet tendered the class by hospital authorities, a dinner under the auspices of the hos- alumnae and a formal dance at Progress club.

Class Roll

e personnel of the class is as fol- : Sister M. Margaret, C. S. C., St. h's hospital; Georgia Alexander, bia City, Ind.; Virginia Little, n, Ind.; Blanche Coar, South ; Jane Buckner, Benton Harbor, ; Mary Conolley, Charleston, ; Frances Kennedy, Dublin, Ire- ; Vivian Chastain, Indianapolis; Heimann, Decatur, Ind. and Burt, Betty Jauch and Dorothy , all of Niles, Mich.

n Teaching Awards At St. Mary's College

girl who hails from the Philippine ds and another from South Bend honored at St. Mary's College, e Dame, Saturday afternoon when W. Borden, superintendent of pub- schools, awarded them first and d prizes, respectively, in practice hing in the South Bend schools year. They are: Rosemary Finni- Manila, and Miss Helen deClerq, h Bend. Both young women are bers of the June graduation class. Finnigan is valedictorian.

e awards were made at a program luncheon for school, social service Tribune executives who have made ssible for St. Mary's students to n actual experience in these fields g the year.

norable mention was given to Margaret Clynes, Pueblo, Colo. the elementary division first was awarded to Miss Jane Gold- ite of Marion, Ind., and second to Evelyn Brucker, Monterey, Ind.

Honorable mention went to Miss Margaret McNamara, Barberton, O. All three in this latter division will graduate from St. Mary's Normal Department Friday, May 30.

MISHAWAKA

Sodality Gives Mother-Daughter Banquet

Sponsored by the Young Ladies' Sodality of St. Joseph's church, Mishawaka, a mother-daughter banquet was held at the parish hall Monday evening. One hundred and seventy-five guests, including the Revs. M. Louen, Anthony Badina, Otto Keller and Charles Seeberger of Mishawaka, and the Rev. A. Atwater of Lagro, participated.

Features of the attractive program which followed the dinner meeting included a one-act play, "The Fatal Quest," presented by the Misses Elizabeth Richards, Mary Cushing, Alma Cyr, Marie Huba, Helen Kranitz, Eileen Huba and Gertrude Doll, followed by a comedy skit, "Back Seat Driving," portrayed by Miss Alice Bickel and Miss Mary Louise Spencer. Miss Ethel Huba offered a song cycle, "Songs My Mother Sang to Me." Paul Castle furnished a series of accordion solos and Miss Gertrude Bower gave several readings. Other numbers were a playlet, "The Weaver of Dreams," presented by four young women, and a group of mother songs by a quartette. Brief talks were also given by the clergy.

The banquet was served under the auspices of St. Joseph's Rosary Society.

LaPorte Church Cornerstone Laying May 18

Attended by impressive ceremonies, the cornerstone laying of the new St. Peter's church, LaPorte, Ind., took place Sunday afternoon, May 18, at 3:00 o'clock.

The Rt. Rev. Msgr. John Osadnik, rector of St. Adalbert's church, South Bend, assisted by a number of visiting clergy, performed the special ceremony of blessing, and the Very Rev. Msgr. M. Abraham, of Michigan City, delivered the sermon for the occasion.

Articles placed in the copper box which was enclosed in the cornerstone included a few coins, pictures of some of the priests who have served St. Peter's parish, copies of the local newspapers, a picture of the old church and the subscription envelopes received at the services Sunday afternoon.

Following the services, St. Peter's pastor, the Rev. John C. Wakefer, was host to the visiting clergy at a 5:00 o'clock dinner.

The estimated cost of the new building is $100,000. The steel structure of the edifice is already up and it is expected that it will be completed by Thanksgiving Day.

Mrs. Eva Gartner, City Pioneer, Dies

Death came to Mrs. Eva Catherine Gartner, age 87, pioneer resident of Mishawaka, Friday afternoon, at the residence of her granddaughter, Miss Frances Gartner, 602 E. Marion St.

She was born in Baden, Germany, April 2, 1843, and came to Mishawaka from her birthplace seventy-six years ago at the age of eleven. As Miss Eva Eckstein, she was married to Joseph Gartner, now deceased, thirty-eight years ago in Mishawaka.

Two daughters, Mrs. Clem Scheibelhut and Mrs. Albin Munich, both reside in Mishawaka. Twenty grandchildren and thirty-five great-grandchildren survive.

Funeral services were held Monday, May 19, from St. Monica's church, the Rev. Anthony Badina officiating.

South Bend Student Wins In Oratory Contest

Keith Smeltzer of Central Senior High School, South Bend, won the annual Notre Dame Wranglers' Club oratorical contest for northern Indiana high school students when he spoke on crime conditions in America before a large audience in Washington Hall at Notre Dame Friday night, May 17.

Egan Lacy, of the Catholic Cathedral High School, Indianapolis, won second place and Douglas Ehringer, of Elston Senior High School, Michigan City, was awarded third honors.

The winner received a silver loving cup and a gold medal donated by Joseph McManara, former editor of the Notre Dame Juggler. The second and third prize winners received silver and bronze medals respectively for their work. The prizes were presented by James Walsh, president of the Wranglers' Club.

HAMMOND

CORRESPONDENT:
Mrs. G. Elma Jacobs
4321 Fir St.,
St. Catherine's Hospital
East Chicago, Indiana

Daughters of Isabella Initiate Large Class

Last Sunday, Unity Circle, Daughters of Isabella, appropriately celebrated Mother's Day by attending early Mass at All Saints' church and receiving Holy Communion for their mothers. A short talk was given at that time by Father Mungovan, who congratulated them on their faithful and splendid work.

At three o'clock in the afternoon a large crowd of members and candidates assembled at the K. of C. hall for initiatory work. Mrs. Minerva Boyd, national regent, together with regents from Santa Maria, St. Brendan's and Auburn circles of Chicago, and past regents from General Sherman, St. Brendan's church, were present. Other visiting regents were: Mrs. Prendergast of Gary; Mrs. Layman of East Chicago; Miss Rose Dixon of Indiana Harbor, and Mrs. Gallagher of Whiting, and past regents, Mrs. Hardenbrook of Gary and Mrs. Thiele of Whiting.

The degree team with its leader, Miss O'Malley of Chicago, are to be highly complimented for the splendid work conferred on the thirty-seven candidates, thirty-one of whom were from Hammond and Calumet City, two from Gary, two from Whiting and two from Indiana Harbor.

HIGH COURT OFFICER CONDUCTS CEREMONIES

The annual initiation and installation of officers of St. Joseph's Court No. 513, W. C. O. F., took place on May 15th. Anna E. Phelan, High Secretary, was the officiating officer at the ceremonies. She was assisted by the drill team which is under the direction of Rose Scherer.

ALUMNI OF CATHOLIC CENTRAL PUT ON SOCIAL FOR BENEFIT OF ATHLETICS.

Members of the Catholic Central Alumni Association are sponsoring a social evening and dance for the benefit of the Athletic budget on their alma mater. Wm. O'Donnel, Indiana Harbor, is chairman of the committee which has charge of the arrangements.

Through the courtesy of St. Patrick's parish, Indiana Harbor, the evening will be spent in St. Patrick's hall. Father Connelly, pastor of St. Patrick's, an ardent patron of the local Catholic High school, is responsible for the hospitality of his parish, which is being extended to the Alumni of C. C. H. S.

According to the announcement of Mr. O'Donnell, the event will take place Friday evening, 8:15 P.M., May 23, 1930. Shore Line busses to the Harbor pass within a few blocks of St. Patrick's hall. Members of the Alumni Association and their friends are asked to co-operate by attending the get-together.

MUNCIE

CORRESPONDENT:
Miss Kathleen Meehan
410 S. Madison St.,
Muncie, Indiana

Miriam Club Holds Annual Breakfast

The second annual Communion May breakfast of the Miriam Club was held Sunday morning in the ball room of the Hotel Roberts. Members of the club received Holy Communion in a body at the 8:00 o'clock Mass, after which breakfast was served. The individual places were marked by tinted opaline holy pictures and rosebuds which were given as favors. After breakfast a program was given.

Members of the club in charge of the details of the event were: Miss Kathrine Doud, Miss Florence Hinckley, Miss Nellie Herbert, Miss Alice Morris, Miss Mary Goggin, Miss Marcelline Lacey, Miss Marcelline Rolfe and Miss Caroline Rooney.

D. OF I. BANQUET

The ninth annual banquet of St. Lawrence's Circle, Daughters of Isabella, Muncie, was held Sunday evening in the ball room of the Hotel Roberts. An outstanding feature of the program given following the banquet was a talk on "Woman, Her Worth and Work," by the Rev. Leo. A. Pursley, of St. Lawrence's church, Muncie. Father Pursley is an unusually gifted young priest, and his talk, Sunday evening, was one which will linger long in the minds and hearts of those who heard his interested discussion.

Other features of the program were two vocal selections, "The Hand of You" and "Sweet Miss Mary," by Miss Katherine Kealey, accompanied by Miss Lillian Morrison; a group of readings by Miss Mary Greene; and two popular songs by Mrs. Loretta Morrissey, accompanied by Mrs. Loretta Sessler.

The committee in charge of the details of the event was: Miss Vina O'Meara, Mrs. William J. Molloy, Mrs. Michael Meehan, Mrs. Frank Boots, Mrs. William Shanahan, Miss Nelle Shea and Miss Dora O'Meara.

C. B. L. of I. Delegates Convene in Fort Wayne

(Continued from Page One)

Kohrman continued in office as supreme trustees and the term of Henry Kohrman, three year trustee having expired, T. A. McLaughlin was elected.

Dr. John E. McArdle was returned as supreme medical examiner. George B. Frisz, Tipton, was reelected supreme chancellor for his eleventh term. John Ueber, Fort Wayne, was selected as supreme orator; Henry Schmitt of Crown Point, marshall and Mrs. Clara Wertz, guard, of Fort Wayne, were unanimously re-elected. Julian F. Franke, Thomas J. McLaughlin and Henry C. Lauer were retained as the committee on law. Dr. Edgar Mendall was recommended as local medical examiner.

French Give Legion Of Honor to Sister

Shanghai, China. — Another missionary Sister has been decorated by the French Government with the Legion of Honor in the person of Mother Mary Reisenthel, of the Daughters of Charity. Mother Mary, who spent many years in the Near East and had many trying experiences during the World War, is now Visitor of the Sisters of Charity in China.

LOGANSPORT

CORRESPONDENT:
Mr. John Carroll
714 Plum St.,
Logansport, Indiana

PROMINENT DELPHI MAN BURIED MONDAY

Thomas E. Malin, 60 years old, superintendent of the Great Western Canning company at Delphi, near Logansport, died at his home in Delphi Saturday, May 17. Funeral services were held in St. Joseph's Catholic church, Delphi, last Monday morning and burial made in the Delphi Catholic cemetery.

Surviving are the widow; two sons, Claude and Mark of Indianapolis and two daughters, Mrs. Ruth Flagler and Mrs. Helen Hamling of Delphi.

ST. JOSEPH'S HOSPITAL OBSERVES NATIONAL DAY

St. Joseph's hospital at Logansport, a Catholic founded institution, observed National Hospital Day, May 12, by conducting open house from 2 until 5 o'clock in the afternoon and holding a reunion of all babies born there. A group picture of all the babies and their mothers was taken during the afternoon. Approximately 300 guests registered and were shown over the hospital and told of its many features. Refreshments were served to the guests.

LOGANSPORT KNIGHTS ATTEND STATE SESSION

Ed Mucker, grand knight; John F. Dunn, secretary; Charles J. Elpers, district deputy, and William F. Bauer, past grand knight, were in Indianapolis Sunday and Monday of last week attending the annual state Knights of Columbus convention as representatives of Logansport council. Mr. Dunn also attended the state secretaries' meeting.

FORMER LOCAL DOCTOR DIES AT LAFAYETTE

George H. Hays, former house doctor at St. Joseph's hospital at Logansport, died recently at Lafayette. Death was due to heart trouble. Funeral services were held in St. Boniface's Catholic church in Lafayette and burial made in the Catholic cemetery there.

ST. JOSEPH'S SCHOOL PRESENTS ANNUAL PLAY

The annual class play of St. Joseph's parochial school, Logansport, was held in the school hall Thursday night, May 15, and was witnessed by a capacity audience. The play was entitled "Three Pegs" and was exceedingly well presented by the class of eighth grade graduates.

DINNER FOR BENEFIT OF SACRED HEART CHURCH

The ninth of a series of dinners given by the Rosary society of Sacred Heart parish, Whiting, to raise funds for meeting the parish debt was held in the church basement Tuesday evening. Between 300 and 400 were present. Among other social events planned for the same purpose is a card and bunco party to be held June 1.

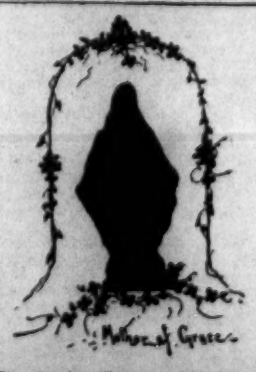
Elephants, Triumphal Arches, Greet Archbishop of Colombo

Colombo, Ceylon.—Thirty-two elephants formed part of the triumphal procession arranged in honor of the Most Rev. Peter Marque, O.M.I., newly consecrated Archbishop of Colombo, on his first visit to his former parish of Kurunegala. Catholics, Protestants and Mohammedans left their shops and homes and lined the road for miles.

His Grace was met at some distance from the town and escorted to the Church of St. Anne along streets banked with humanity and ornamented with five triumphal arches. The line of march included elephants, native musicians, and famed dancers from Kandy. The affection of even the non-Christians for the former pastor was evident in the striking address delivered as the procession entered the main thoroughfare. Mr. P. Rawther, speaking in the name of the Mohammedan community, declared that the life of abnegation and devotion of Archbishop Marque, during his pastorate, as well as his unaffected and cordial manner had endeared him to the entire community. All the Mohammedans had but one wish, that "Allah" would grant him a long life to fulfil perfectly the high functions to which he had been called.

Archbishop Marque, who was consecrated on February 11, rules the largest diocese in India, counting 275,000 Catholics and staffed by 140 priests, 98 brothers and 615 sisters.

SILHOUETTES of Saints



The timely silhouette, "Mother of Grace," was submitted this week by Jeanette Mertens of Kiel, Wis.

LAFAYETTE

CORRESPONDENT:
Miss Eileen Lamb
628 S. Tenth St.,
Lafayette, Indiana

PUBLIC SPEAKING CONTEST

During the past week the preliminaries of the Public Speaking Contest at St. Francis' High school have been conducted by Mr. Vincent D. Vaughan, the public speaking teacher. Each student was given the privilege to select his own topic. Those who won were Eileen Lamb, Frances Jarka, Bessie Perkins, Rosemary McDowell and Mary Wagner.

PASTOR TO GO ABROAD

The Rev. D. L. Monahan, pastor of St. Mary's church, will sail Saturday for an extended trip abroad. He will leave for Naples on the Conte Grande and visit several other Italian cities. He plans to visit Germany where he will attend the Passion Play at Oberammergau. He will also visit France, Switzerland, Germany, Belgium, Holland, England and Ireland. He will return some time in the middle of August.

Veteran Brother of St. Joseph's Passes Away

Collegeville, Ind.—Brother William Druecker, C. PP. S., after a lingering illness of three months, died at St. Joseph's College Tuesday evening, at the age of seventy-two years.

Brother William was connected with St. Joseph's College almost from the time of its founding, having come here in 1892. At the age of thirty he made his profession as a member in the Society of the Precious Blood, and soon after that he came to the college. Almost immediately upon his arrival he was appointed one of the disciplinarians, and in this position he labored until the end.

The life of Brother William was not one of prominence, but of devoted service, humbly, quietly, and religiously performed. Funeral services for the repose of his soul were held at the college chapel Thursday morning and burial toook place in the cemetery of the Society of the Precious Blood at Carthagena, Ohio.

Catholic Order of Foresters State Meet

St. Therese (The Little Flower) Court No. 1174, Catholic Order of Foresters, have elected Harry L. Tragesser and Robert L. Connolly, delegate and alternate to the state convention, which meets in Indianapolis, June 10, 1930. Brother Tragesser at one time was a state court trustee, serving on some of the most important committees of the state court, and Brother Connolly is the first chief ranger of the new court, and expects to attend the convention. At the last meeting resolutions were adopted to be presented to the convention favoring a National Forester Home. Some of the states have already started the agitation for a National Home.

A class of new members was initiated Sunday, May 18, at 2:00 o'clock, at the Fowler hotel roof garden. The state court officers conferred the first or Protection degree, and the second, or Exalted degree, will take place in the near future, a degree team from Hammond officiating.

Nun, Who Decorated Carthage Congress Missal, Dead at 68

Detroit.—Sister Mary of St. Hyacinth, C. S. C., who ornamented the missal sent from Detroit for use in the Eucharistic Congress at Carthage as a gift of the family of the Rev. Vincent F. Keinberger, O. P., died in St. Mary's College, Notre Dame, Ind., a few days before the opening of the Congress, it has been learned here.

Sister Hyacinth, who was the sister of the late Rt. Rev. Edward D. Kelly, former Bishop of Grand Rapids, was born at Watervliet, Mich., 68 years ago, and celebrated her golden jubilee as a nun two years ago. She had, during her career as a religious, spent many years in missionary work among the Mormons of Utah.

Sister Hyacinth also ornamented the missal used at the Chicago Eucharistic Congress in 1926.

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CHILDRENS COLUMNS

"Suffer the little children, and forbid them not to come to me..."

THE REV. F. J. McAULIFFE,
Our Sunday Visitor, Huntington, Indiana
Editor Children's Page.



FOR CHILDREN OF ALL GRADES

The Little Children's Column.

Short review of the Ten Commandments of God.

(Find the answers to these questions yourself and you will not forget them)

Do we always have to do what the Commandments tell us?

If we obey the Commandments will we ever commit sin?

Will God always love and bless us if we obey His Laws?

Are we sure of getting to Heaven if we keep the Commandments?

* * *

Every child wishes to be happy. There is only one way. That way is to do what God tells us to do. We know what He wants us to do from His Ten Commandments. Good children do not find it hard to obey God.

Let us see what God means by a few of the Commandments. The Third Commandment tells us to "keep holy the Lord's day." Did you ever notice how glad good children are to jump up quickly on Sunday morning and get ready to go to Mass, just because they wish to show they love God by "keeping the Lord's day?" A child, who runs away from Sunday school, certainly does not love God as he should. Would you rather play with your companions than hear all about God at Sunday school? If you would, then you really do not want to learn how to be good and happy.

How many little boys have been hurt when they were out playing instead of going to Mass and Sunday school? Not very long ago a little boy was sent to Mass on Sunday but he went swimming with some other boys. After Mass the little boy did not come home, but he was carried home by some men. The little boy was drowned. He had not obeyed his parents and he had not obeyed God's Third Commandment. That boy thought he would be happier out swimming, but he was wrong. So you see if you really want to be happy, you must obey God.

CHARITY

Oh! be not the first to discover
A blot on the name of a friend;
Oh! be not of discord the mover
For hearts may prove true in the end.

We none of us know one another,
And oft into error we fall;
Then let us speak well of each other,
Or speak not of others at all.

What Children from 10 Years to 12 Should Know.

Short review of the Ten Commandments of God.

(Find the answers to these questions yourself and you will not forget them)

Should we obey the Commandments just because God commands us? or because we wish to please God and prove we love Him?

Should be obey the Commandments just to keep from being punished?

Should we obey these Laws just to make other people think we are good?

Of course you would not kill any person because that would be terrible, but is it also a mortal sin to disobey the other Commandments of God?

* * *

There is hardly a thing we can think of on this earth, children, which does not grow or exist according to some fixed laws. Maybe you think the grass grows wild, but it grows a certain way and a certain color, and looks wild to us only because we wish to keep it trimmed. Trees and animals also live and grow according to the laws of their nature. These laws of nature were also made by Almighty God when He created the world.

We are children made by the Hand of God and according to His plans. Do you think for a moment that He would make us and set us on this earth without some laws? Why should He neglect mankind, the highest creatures in all His creation? Of course we have Laws, and these Laws were made by the same Almighty God Who made us. Who is better able to tell us how we should live than the One Who made us? Certainly God would not allow His greatest work on earth, man, to wander about without proper Laws.

The Laws of man are the Ten Commandments of God. When we disobey these Commandments we disobey God and we certainly will suffer for our disobedience. That is why, children, we should continue to study and study these important Ten Laws God has given us. If we do not know them we cannot obey them. The better we know them, the better will we obey them. God did not place these Laws on us to make things harder for us, but easier. We make it harder for ourselves when we disobey His wise Laws. Think of these things often and you will love God more for His goodness to us in giving us His Ten Commandments.

For Pupils of Higher Grades.

Short review of the Ten Commandments of God.

(Find the answers to these questions yourself and you will not forget them)

What do you mean by the Supreme Dominion which God has over all His creatures?

How does this Dominion give Him rights over His creatures both by His authority as well as ownership?

Full realization of God's Supreme Dominion should have two special effects upon us. 1st., a profound humility, and 2nd., a ready obedience to His Holy Will. Explain each of these effects.

Why does "gratitude" also oblige us to obey and serve Him?

* * *

When God gave the Commandments to the people He began with these solemn words, "I am the LORD thy God." Very often in the Book of Leviticus, God uses these same words "I am the LORD." In the 19th chapter of that Book He says: "Keep all My precepts, and all My judgments, and DO them. I AM THE LORD."

In the inanimate creatures of God we find His Supreme Dominion carried out in a most perfect manner. Even those creatures that have no understanding, pay God the most perfect obedience. Just because man, the master-piece of God's creation has intelligence, gives man NO right to disobey God's Laws. Our self-love, passion and reason, should never cause us to set aside God's Commandments.

The fear of God is the beginning of wisdom, and this holy fear of God is a great help toward fulfilling His Laws. Divine authority, Infinite Majesty, unlimited power are attributes of God which should instill in our hearts a fear of ever offending Him. Love of God on account of His Perfections, and gratitude to Him for all His blessings and gifts to us, should prompt us to be unswerving in our childlike obedience to Him.

Bear clearly and always in mind that a mortal sin is not only a deliberate act against a certain Law of God, but it is an act contrary to God's Holy Will, and an offence against His Supreme Dominion. Such a sin is practically saying to God what Lucifer said in Heaven, "I will NOT obey."

We forget sometimes that love means justice and obedience as well as comfort and protection.

A New Saint Each Week To Love and Imitate

S—St. Gregory.
M—St. Philip Neri.
T—St. Magdalen de Pazzi.
W—St. Augustine.
T—Ascension of Our Lord.
F—St. Felix.
S—St. Petronilla.

Each day of the year the Church presents some Saint for our edification. We shall give you the daily list and a short sketch of the Saint of each Monday.

MONDAY—ST. PHILIP NERI

During the sixteenth century God blessed His Church and the world with a great many wonderful Saints. St. Philip was of this number. After his childhood of prayer and virtue, the Holy Ghost drew Philip away from his home at Florence, Italy, and showed him the world, that he might renounce it. Afterward Philip went to Rome, where his heart and mind and will were formed into the mould of a Saint of God, and the Holy Ghost came down in a visible form and filled Philip's soul with light and peace and joy.

At this time Philip would have gone to India, but it was God's will that he remain in Rome. In Rome he drew souls to Jesus by his daily practices of cheerful devotions. As he said himself, it was through the hands of Mary that so many souls found God.

St. Philip's life was almost like a continuous miracle. He read the hearts of those about him, could see into their future and even their eternal destiny. By his touch, the sick were healed, and by his look, souls that were troubled found peace and freedom from temptations. He was happy, joyful and winning in his manner. No insult or wrong changed the happy state of his soul. He would correct the faults of others by a kindly joke, and also hide his miracles in the same way.

Imagine all the good done by this holy man during the eighty years God was pleased to leave him on this earth. Spending most of his years at Rome and carrying on God's work for souls in such a wonderful manner, he was called the Apostle of Rome. He died in the year 1595.

ON THE ROAD OF LIFE

(Mabel Ann Kelley)

The farther we go on the road of life,
The slower our step
And then we see
What so often we miss when young and carefree,
We step along so joyfully.

God's for-get-me-nots bloom everywhere:
In the sparkling dew of the orchid dawn,
In the brilliant rays of the noon day sun,
In the refreshing rain from clouded skies,
In the peace of twilight as day slips by
Into the night with its lullabies.

But it's only when age with its load on our back
Slows up our pace is there time, it seems,
To stop and enjoy the gifts of His love
And give heed to their message from above,
A message divine with but one plea—
Wistful and patient, "Love thou Me."

The road may be rough and oh! so long,
But there's always a bird with a little song,
And the very stone that stumbles you
Reveals a flower that was hidden from view,
Besides we have His promise true—
"I go to prepare a place for you."

He who wishes for anything but Christ, does not know what he wishes; he who asks for anything but Christ, does not know what he is asking; he who works, and not for Christ, does not know what he is doing.

ROGATION DAYS

This week, children, we have three days of special prayer. "Rogation" means "asking." These days are set aside by Holy Mother, the Church, that the Faithful may gather in a body, march in procession during the singing of the Litany of the Saints and plead with God for the spiritual and temporal things we need.

The Rogation days follow this Sunday on which we are told to "Ask, and you shall receive." They immediately precede the



Feast of the Ascension of Our Lord into Heaven, whence He sends us every choice blessing. Join with the Church on these three days, if not actually at the church, at least join in spirit in the prayers offered throughout the whole Catholic world.

Notice that the color of the vestments used at Mass on these days is violet, to remind us that we must do penance, and to approach God in prayer with humble hearts.

CHILD'S LESSON FROM TODAY'S GOSPEL

"Ask and you shall receive." There is only One Who can say these words and fulfill them absolutely, and that One is God. In these words we have the lesson of prayer and its necessity, and the promise of God Himself to hear and answer our prayers. Is it any wonder then that our pastors and parents teach us, from our earliest years, to pray every day? They learned not only from the beautiful teachings of Jesus that prayer is necessary, but also from the long experience of their lives that prayer is the source of happiness and success.

Prayer is a lifting up of the mind and heart to God. By that act we admit our dependence upon God; admit we can do nothing without Him, and He is so pleased by these affections of our hearts that He answers our prayers. We were born to be happy, yet nothing on earth can quite fill our hearts. Riches cannot do it; pleasures cannot do it; and our hearts yearn for God and the things of God. We come closest to obtaining these things in this life by prayer.

What a wonderful thing to be able to talk with God and to feel Him so close to us. In sorrow and in joy we can run to Him, and with confidence, for He has promised us: "Ask and you shall receive, that your joy may be full."

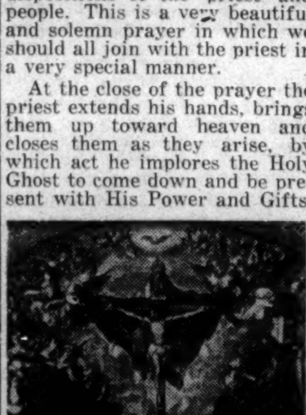
LITURGY LESSON

After the priest has offered the chalice of wine and the host, he begs the blessing of the Holy Ghost. We remember the Holy Ghost overshadowed Mary when



"the Word was made flesh" and dwelt amongst us. And so at every coming of Jesus in the Holy Sacrifice of the Mass, the Holy Ghost is asked to bless the offerings of the Mass and the dispositions of the priest and people. This is a very beautiful and solemn prayer in which we should all join with the priest in a very special manner.

At the close of the prayer the priest extends his hands, brings them up toward heaven and closes them as they arise, by which act he implores the Holy Ghost to come down and be present with His Power and Gifts.



Realizing that the moment of consecration is nearing, the priest moves to the Epistle side of the altar and there washes his hands, reminding us of the purity of heart with which we should approach the Holy Sacrifice. In your prayer book you will find a prayer suggesting to you that you wash not only your hands but also and especially your hearts. Make a fervent act of contrition for all past sins, and thus prepare your heart for the gifts and graces coming through the Holy Sacrifice.

After washing his hands, the priest returns to the center of the altar, lifts his eyes to the crucifix, then bowing his head and shoulders he says, "Receive O Holy Trinity, this oblation." By this prayer he places the holy sacrifice under the protection of the Church Triumphant in Heaven, and offers it in memory of the sufferings, victory and glory of Jesus, and in honor of the saints, especially those whose relics are in the altar stone, which he kisses.

To hear some people talk about the Bible, you would think God handed it down to the prophets and disciples in large slabs of copper-plate and that it still exists as such, with the type large and positive, the message obvious and compelling, so that even he who rides may read.—Rev. W. J. Kane, S. J.

THE LITTLE FLOWER
AT THE BENEDICTINE SCHOOL



Reminiscenses of her teachers and classmates by one of her teachers

Translated by Odette Duval, Lisieux

Now follows a remembrance from Sister Henriette, a lay Sister: "I was busy in the refectory and was a novice at the time her sister Pauline had entered the Carmelites. Therese would sometimes come to the kitchen, stand before me, and after a slight hesitancy would take my veil and look at it attentively. 'How beautiful,' she would say, 'my sister Pauline also wears a beautiful white veil.' I was so taken with her candor and simplicity.

"One day, I was washing plates when one of the mistresses came to see me with Little Therese. She said to Therese: 'Enjoy yourself awhile by helping Sister wipe the plates.' I was glad to have her with me and knew she was the little sister of two Carmelites. I fixed a cloth at her neck, instead of giving her an apron, when she proceeded to dry several of the plates. At a glance I could see that she had not been used to that work, so she remained with me but a short while. I asked her about her sisters, saying: 'I do not know the Carmelite Nuns, in fact I have never seen one.' Therese brightened and said: 'You may then enjoy my bringing to you my doll which I have clothed as a Carmelite and I have also a cell!' Some days later she brought me the Carmel-clad doll and its little cell, and gave me much information that she had learned from her sisters about the life of the Carmelites. As she left me I kissed her and said inquisitively: 'Therese would like to be a Carmelite, is it not so?' She did not answer."

A picture can easily be drawn of Sister Henriette, of whom Therese was very fond drawing the little girl out on the subject that was already the one closest to her heart, "The Carmel", where Marie and Pauline were.

Sister Henrietta had particularly gained the confidence of Therese and she would talk to her without the usual reserve. Sister Henrietta observed: "I always noticed the meditative appearance of the Little Flower and a seriousness that the other girls of her age lacked, her manner was always calm and she adhered to her duties without complaining whether she was worried or not."

"One day," Sister Henrietta goes on to relate, "I saw her walking alone in the yard at recreation time. I said: "You seem to be unhappy, my little Therese, why do you not play with your little friends?" "Sister," she replied, "I cannot play like they." I was touched by what seemed to me her "Loneliness" and spoke to Mother Prioress, Mother Saint Placide, who took her in charge.

Her great joy was to look for little dead birds and "bury them with honor," as she used to explain. I remember so well her going down to the yard for recreation and at once search under the large chestnut tree which stood in the center of the yard and under the lime trees for the little birds that had dropped from the trees. One day I watched her pick up a little dead bird, examine it and then proceed to dig a hole with a small penknife she had, under the lime tree nearest the chapel. I went to her and offered her a large kitchen knife. She was most pleased and placed the little bird in its grave. Another time, I said: "When you wish to bury a little bird, come to me for a large knife." "I shall not dare," she replied most seriously, "to bother you, because of a bird." "You may," I assured her.

Some days later she came to the refectory window with a dead bird in her hand and peered through toward me. She did not speak to me, but she might have said: "Come and dig a hole." Just at that time the bell rang for the orision and I said to her: "God is calling me." When I left the chapel, I found Therese on the steps waiting for me. I dug a hole and she placed the little bird in it. I said: "Come now with me and wash your hands." Astonished, she replied: "My hands are not soiled, having touched a little bird," but she came with me and did as I told her.

Once she asked me: "How does a nun make an orision?" I replied: "I do not know how other nuns make theirs, but I make mine quite in the manner of you, Therese, returning home in the evening to your Father whom you have not seen all day. You clasp him about the neck and show him your good marks and talk to him about many little things, of all your joys and sorrows. I do the same with God. He is my Father and I adore Him and become as a little one like you. I confide to Him the joys and sorrows of my heart and the time passes quickly."

Therese did not speak, only to thank me, and departed, looking most happy.

NOTE—Those who would like to have the story of Saint Theresa's school days should write us. The book, bound, will cost 60 cents.

"'TIS THE MONTH OF OUR MOTHER"

This beautiful month of Mary is drawing to a close. It is going quickly into the regions of time beyond recall. It is passing for those who have used it well, and for those who have neglected its opportunities. In which class do we find ourselves during these last days?

Thank Heaven, devotion to Mary is still alive amongst our little ones. The May altars have been bright with flowers of spring and bright with the young faces gathered each morning and evening to pray to the Mother of God. May altars are not a childish fancy, but an outward expression of the child's real love for Mary. How sweet, indeed, for the child to fall asleep each night with the words of the "Hail Mary" still on the lips. The perfume of the wild flowers and the extinguished candles lulling the tiny child of Mary to sleep, while Mary watches and smiles down, like a most dear Mother.

Such faithful children have felt Mary very near all through the month, and they will not forget her, now that May is drawing to a close. They will continue in their prayers, their love and their confidence in her. As she has guarded them each day, so she will lead them safely to the throne of her Divine Son in Heaven, if they stay close to her and keep a hold of her hand all through life.

Why should we ever grow so old that we no longer feel like children of Mary? We have as great need of her prayers and help in our older years, as we have during our tender years of childhood. You may not have a little altar in your rooms, but you should always have one in your hearts for Mary. You may not have fresh flowers of spring to offer her, but a bouquet of spiritual flowers, your daily acts of virtue, may be offered to her each morning and evening. All through life we should "sing to Mary." If we have learned to love her during this month, let every month be dedicated to Mary, and continue to sing—

"'Tis the Month of Our Mother."

A group of peasants, from the little village of Cave in the province of Rome, came recently to visit the Great Missionary Exhibit at the Vatican. A picture representing the massacre of Missionaries and Christians in Armenia (one of the missions of the Holy Land) was pointed out to them. One of the women suddenly cried out and fell to her knees, exclaiming: "There he is—my son!" She was the mother of an humble Franciscan who had been killed in the last massacre in Armenia.

CRUSADE

Catholic Girls' Modesty-in-dress Crusade

Any girl between the ages of 12 and 20 may be a CRUSADER. Send in your name and address to Editor of Page Four (address given at top of this page), and say you will try to obey the rules intended to foster Modesty:

Remember these rules are: (1) Suitably high neck. (2) Long sleeves, at least covering elbows. (3) Skirts, well covering knees. (4) Dress of such material as to conceal form.

* * *

"Onward Christian Maidens!"

WHY WE WEAR CLOTHES

Inez Ronchetti

There are various reasons why we wear clothes. One reason why we wear clothes is to protect our bodies from the heat and cold. The weather is subject to change, therefore, we humans are forced to dress accordingly.

We wear clothes because of custom. By their sin Adam and Eve lost the supernatural life of the soul that they possessed. After they were expelled from the Garden of Paradise, their minds were darkened, their will weakened, and they hastened to cover their bodies. Since the fall of Adam and Eve, people have worn clothes and have continued to do so down through the ages.

The most important reason is that we wear clothes for the sake of modesty. One of the greatest problems that we girls must confront is "How shall I dress to look well?" Seldom do we ask ourselves "How shall I dress to look well and modest?" Instead we dress with the intention of beautifying our bodies, and of making our bodies attractive to others. The result is that we dress immodestly. The sad part of it is that we are unconscious of it.

Our body, being the temple of the Holy Ghost, is pure and holy. Therefore, we owe it our greatest respect. One way in which we can show it the respect it deserves is by dressing modestly. Dressing modestly does not deprive us from keeping up with the styles. A girl may be in the height of fashion and yet be modestly dressed. Someone might say: "What's wrong in wearing a sleeveless dress?" There isn't really anything harmful or sinful in this. A bare arm doesn't necessarily suggest anything impure, but we must admit that it doesn't belong in the class of modesty. Just try to picture how the Blessed Virgin or the sisters would look in a sleeveless dress. We would think it perfectly absurd and sho... Well—how about ourselves...

We must admit that ... wrong to wear a dress that ... short, or one that is tight ... Although in many cases, we ... realize it, if we dress th... are apt to be suggestive of ... When dressing, a girl should ... only dress for herself, she sh... also consider the other party. ... we would only reflect a littl... this matter, I'm certain ... there would be an increase in ... number of modestly dr... girls. Why not imitate the ... tues of our Blessed Mother? ... us adopt her as our model ... purity, humility and modesty.

Assisi Junior College, Joliet, ...

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(To be continued next week)



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